VOL. IV. Numb. 5.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Wednesday April 4th. to Friday April 6th. 1711.

GENTLEMEN,

Q. *Whether shall the last Generation of Mankind, that shall be upon Earth at our Saviour's coming to Judgment, tast of Death as well as the rest that went before it? The Reason of my proposing this Question is this Difficulty, of which I impatiently expect your Solution.* viz. *In the Apostles Creed it is said that* Christ shall come to judg both the Quick and the Dead, *which implies that there shall be some alive at his Coming. But St.* Paul *saying* that it is appointed for all Men once to die, in that Death hath passed upon all Men *seems to contradict that Article in the Creed, and to assert that all without Exception shall tast of Death.*

A. It is true this seeming Difficulty has induced some modern Divines into an Opinion, that even those whom *Christ* shall find alive at his coming shall immediately die, and as suddenly be restored to Life again, that they may be Partakers of a Resurrection with the rest of Mankind. But whoever considers the Description which the Apostle gives of the last Day, must be obliged to reject this Opinion as contrary to plain Scripture. *For we,* says he, 1. *Thess.* 4. 15, 16, 17. *which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with the Shout, with the Voice of the Archangel and the Trump of God, and the Dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we be ever with the Lord.* Here is a plain Distinction of those that are *Asleep* or Dead and those that shall be *caught up*, and no mention made of the Death of the latter. Nay, this Opinion is expressly refuted by St. *Paul* when he says 1 *Cor.* 15. 51. *Behold I shew you a Mystery we shall not all sleep but we shall all be changed.* This Change shall be unto them as a Resurrection, and shall render their Bodies of the same State and Condition with those that shall rise again, as is evident from the Context, from Reason, and from the unanimous Testimony of the Primitive Fathers. Particularly the Testimony of St. *Jerom*, upon the forecited Place to the *Thessalonians* is clear to this Purpose. *This*, says he, *may be known from the Tenour of the Place, that the Saints, who shall be found in the Body at our Saviour's coming, shall meet him in the same Bodies, but yet so that that which is unglorious and corruptible and mortal shall be changed with Glory, Incorruption and Immortality, that the Bodies of those that are alive may be transformed into the same Substance with those of the Dead that rise again.*

Q. Gentlemen, *You are desired to put into a true Light the true meaning of the Words in the Creed in the Communion Service*, viz. begotten not made, *being urged as inconsistent.*

A. You will meet with Satisfaction in this Point by perusing our Explication of *Christ*'s eternal Generation, Vol. 3. N°. 135. That the Meaning of the Words in short is this. Christ was not created and so had a Beginning as all other Beings but was by an Act of eternal Generation (ineffable indeed and incomprehensible) the begotten Son of God.

Q. Gentlemen, *How to find the greatest common Measure of any two or more given Numbers that are not Prime Numbers among themselves, we have a common Rule in Arithmetic to direct us. But how to find the least Number that any given Numbers bear a common measure is a Problem which though I can give several Solutions of, and therefore must beg leave to have Recourse to your future.*

A. This Problem is Solved by *Euclid* himself, *El.* 7. *Prop* 36. thus. If the Numbers are Prime amongst themselves, the Product of them will be the least Number that they can measure. As 20 is the least Number that 4 and 5 (which are prime Numbers with Respect to each other) can measure. If the Numbers *a* and *b* are not prime with Respect to each other, but compounded, by the preceding Proposition of *Euclid* find two the least Numbers that can be in the same Proportion, suppose *c* and *d*, so that *a* : *b* :: *c* : *d*: consequently *ad*=*bc*: and either *ad* or *bc* will be the Number sought. For the Demonstration of the Solution of both these Cases we remit the Querist to the Author himself.

Q. Gentlemen, *I had this Question in Alligation alternate Proposed to me, which was to make a Mixture of Wine of* 80 *Gallons, of* 4, 6 *and* 10 s. per *Gallon, which by the Common Rule in Vulgar Arithmetic, I found to be* 20 *of* 4 s. 20 *of* 6 s. *and* 40 *of* 10 s. *But upon proving the Operation it would not do. Wherefore having seen you Answer several useful Rules in Algebra, I hope you will not deny to Answer this as soon as your Convenience will permit, and shew the way of Working it.*

A. The Querist has omitted to mention the Price per Gallon he designs the mixed Wine shall be of, and therefore his Question does not fall under the Rule of Alligation, but may be determined as he pleases without any Operations. The Business of Alligation is either to determine the common Price of any Compound by having the Price and Quantity of each particular assigned; or else from the particular Price of each, and the common Price of all to determine the particular Quantities of each.

Q. Gentlemen, *I observe in your Replies to such Questions as are either improperly worded or the Stile affected; that you attribute it to the want of Brains; which Word I suppose you use Metaphorically to intimate the Shallowness of their Wits. Now as there are different Degrees of Wit in different Persons, I would desire you to inform me from whence it proceeds; whether from the Quantity or Quality of the Brains, of which the Person are possest? If from the latter; what are its Qualities? and if from the former, whether I may not shew*

reasonably conclude the largeſt Heads to be the greateſt Wits, provided they are cutivated, and improv'd by Learning?

A. It is to the Quality and not to the Quantity of the Brains that Philoſophers attribute the Different degrees of Wit in Men, conſidering at the ſame Time the other Cauſes of it, which are a good Education, and ſuch Converſation with the World as may refine the Underſtanding and qualifie good Senſe. With Reſpect therefore to natural Cauſes, Philoſophers ſay, that Wit is the Effect of a Head well made, a Brain well temper'd, and full of a delicate Subſtance, a Liver hot and luminous, fixed by Melancholy, and ſweetened by Blood. The delicate Subſtance or Choler gives brightneſs and Penetration; the Melancholy gives good Senſe and Solidity; the Blood Agreeableneſs and Delicacy. According to the Notion of ſome *Platonick* Philoſophers theſe Humours though material, are the Things that compoſe a great Genius, almoſt in the Manner as the Vapours of the Earth compoſe Thunderbolts and Lightnings. For, ſay they, the Spirits of Choler and Blood are kindled in the Brain, ſo that a hot Exhalation is Inflamed as it were in a hot and moiſt Cloud; and the bright ſparkling Spirits open in the Head a dry Lightning; which renders the Soul Wiſe and Intelligent, according to the Doctrine of *Heraclitus*. It is this Flame that clears the Reaſon, heats the Imagination, renders the Ideas of Things viſible to the Soul, and makes it ſee all Objects in its due Place and Proportion. In ſhort by the Light of this glorious Flame the underſtanding contemplates & diſcovers the moſt obſcure Truths. And it is perhaps this Flame that generally ſhines in the Face and Eyes of Sprightly and Ingenious Perſons, and diſtinguiſhes them from thoſe ſtupid Mortals, whoſe heavy and drowſy Eyes are an Indication that their Head has but a dusky and obſcure Flame fitter to darken than enlighten the Soul. Theſe are the Diſcourſes or rather the *Reſveries* or Dreams of Philoſophers upon this moſt abſtruſe Subject. But for our Part we cannot be induced to believe that the Soul which is certainly in its own Nature immaterial and incorruptible can borrow all its Light from the Body, or that the Beauty of the Spirit is a Perfection diſtinct from the Spirit itſelf. We ſhou'd rather believe that the Perfection of the Body depends upon that of the Spirit, or at leaſt that the Excellence of the Spirit is derived from the Nobleneſs of the Soul. All Souls, indeed its true, are of the ſame Species; they are all the Images of God, and are marked with the Brightneſs of his Countenance. But this hinders not but that there may be ſome wherein this Brightneſs is more conſpicuous, and the Tracts of Divine Beauty have a deeper Impreſſion, from whence they become more noble and perfect, more ſenſible and Ingenious.

POEMS.

Q. *IF Delia's Soul and Mine ſhould ever Soar*
Aloft, and Reach thoſe Happy Plains above,
Where Great Jehovah *in his Glory Shines,*
And Crouding Angels Celebrate his Praiſe,
Say, ſhall we then (for you or none can tell)
By Mutual Sympathy each other know?
Shall we Enjoy that more advanc'd Delight,
To ſtill augment the Dear Eternal Bleſs,
To Crown our Heav'n, and to Compleat our Joys,
Or ſep'rate and unknown, for ever Sing,
Eternal Anthems to our Author's Praiſe;
Each in it ſelf Entire, and ſo Replete,
With Love of Heav'n unbounded Paraclete,
Diffus'd ſo thro' the Channels of our Souls,
To leave no Room for meaner Love beſide.
Sing, Wonarous Bards, *Diſcuſs the dubious Theme,*
(By the Soft Muſic of your Charming Lays;
Lays like the Subject, Glorious and Divine.)
So may your Labors meet their juſt Regard,
And all th' Admiring World Ambitious raiſe,
Eternal Mauſoleums of your Praiſe:
And you at laſt arrive that Heav'nly Plain,
In Glory Live, and never Dye again.

A. Soft, moving *Bard*, whoſe flowing Numbers
A Soul inſpir'd by that Seraphick Choir, [ſhew,
Cloud not the Proſpect with ſuch anxious Thoughts:
For whether *Delia* ſhall in Regions move,
Obvious to your bright intellectual Part;
Or whether ſhe a different Chorus Joyns
Of glorious Forms, and diff'rent Anthems Sings,
To the *Eternal Source* of boundleſs Joys,
It matters not, ſince both will be compleat,
In Bliſs Extatic and ineff-ble.
Enjoy all your capacious Souls can bear,
And what's beyond can no Addition give.
Yet when the Soul ſhall there unfetter'd range,
Free from reſtraint, Organick Pow'rs enforce,
Knowledg will ſo Expanſive be, ſo Large,
That *Delia You*, and *You* may *Delia* know;
But thoſe ſhort Tranſports which you here enjoy'd,
Will not a Drop to that vaſt Ocean ſeem,
In which the Soul eternally will Plunge.
Beſides that vaſt Unfathomable Love,
Which mov'd a *God* to leave thoſe Realms of Light,
Refulgent Crowns, Thrones Unacceſſable
For Dazling Luſtre, where th' Angelick Throng,
Not able to abide, muſt Veil their Eyes,
To undergo that Fatal Blow, would ſhock
All the United Pow'rs of Heav'n beſide,
And all this to reſtore Rebellious Man,
To Hierarchy's Juſtly Forfeited.
Theſe deſigns Immenſities of Love,
Will all your Faculties ſo ſtrongly engage,
That what you thought Tranſporting Bliſs before,
Mayn't be thought worthy once Revolving more.

The Title, Preface and Index to the Third Volume, are a preparing for the Preſs, and will be publiſhed in a ſhort Time. Sold by *J. Mayo*, againſt *Water-Lane, Fleet-ſtreet*; where you may have the Firſt Volume in Sov. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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